ANTI-SLAVERY BUGLE

"NO UNION WITH SLAVEHOLDERS."

VOL. I. SALEM O., FRIDAY, NOVEMBER 21, 1845, NO. 18

ANTI-SLAVERY BUGLE.
Published every Friday at
SALEM, COLUMBIANA CO., O.

JAMES BARNABY, Jr., *General Agent.*

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J. ELIZABETH HITCHCOCK, EDITORS

☞ *All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed* (post paid) *to the General Agent. Communications intended for insertion to be addressed to the Editors.*

☞ TERMS:—$1,50 per annum, or $2,00 not paid within six months of the time subscribing.

ADVERTISEMENTS making less than a square inserted three times for 75 cents:—one square $1.

PUBLISHING COMMITTEE:—Sam'l Brooke George Garretson, James Burnaby, Jr David L. Galbreath, Lot Holmes.

J. H. PAINTER PRINTER.

From the Western Christian Advocate.

IMPOSTOR AND IMPOSTRESS.

Mr. Editor:—It is said, by those who look into the future, that coming events cast their shadows before; so I thought that I would shadow forth to your readers, not coming events, but the approach of the veritable Stephen S. Foster and Abby Kelley. They have lately paid a visit to Mt. Pleasant during the Yearly Meeting of the friends, carrying away a few of the steady and sober, and insulting and wounding many others. It appears that S. S. Foster was once a student of theology, but has returned, like the sow that was washed, to his wallowing in the mire. Miss Kelley was formerly a member of the Quaker fraternity; but having become dis-satisfied, has declared her withdrawal from that body; and attached herself to the fraternity of infidels, whose real object is to uproot the foundations of civil and religious institutions. She still claims her rights in the society of Friends; and on last Sabbath attempted to exercise those assumed rights; and by so doing created quite a disturbance in their meeting, compelling them to submit to an outrage, or have her forthwith out of the place. They, of course, preferred the latter alternative.—[illegible] of course they [illegible] at the good Quakers' skins. S. S. Foster attempted to justify her proceedings by referring to Wesley, and other great reformers; but particularly by reading from George Fox's Journal. But in the midst of the justification, up jumped Abby, and declared that she was impressed that it was her duty to leave her own meeting and go to the Friends—that she went under a heavy cross—that she expected to be dragged out when she went—and that when she got there she felt quite comfortable in the discharge of her duty.

It was my lot to attend her meetings but one day; and what I have to say hereafter relates particularly to that day. This same beautiful pair have the reputation of being skeptics, and of having a concealed object in view. This reputation had preceded them. The public mind was prejudiced against them. They seemed to anticipate this; and pursued such a cautious course, that many were deceived, or rather, as they would term it, undeceived. Abby is the principal personage. Foster is a mere tool in her hands. She makes no hesitation to jump up while he is speaking, and take the floor entirely from him right in the midst of his talk. While one would think that he was her travelling companion and protector, it seems from her actions, that she goes along to help him out of his difficulties. He seems a kind of *ward*.

Their ostensible object is the abolition of slavery: the means, the dissolution of our Union—the destruction of the Churches, and the reduction of all things and men to a common level. Their real object is the abolition of all religion.

I say this, first, from their sentiments. 1. She declares that religion is pure and deep, and true philosophy. This you will at once perceive is a convertible proposition. Pure, and deep, and true philosophy is religion; here is Rationalism at once. 2. She declares that "naked humanity" would long since have accomplished the liberation of the slave. The Bible—the system of pure Christianity is in the road: hence, it must go down with the Union and the Churches. Here is downright skepticism. 3. She recommends to her followers to stay out of all Sabbath meetings, except such as they may have common privileges in. The sum of which is, that they must not go unless permitted to disturb religious assemblies by the repetition of infidel assertions long since exploded. And lastly, I infer it from the character of her followers. Her strongest adherents were evidently infidels. They occupied the highest seats. They exulted most at the exposure of the defections of the Churches. And, not least, she most studiously avoided every thing that would give that class offense, while she was unsparing in the abuse of the Churches.—And I might add to the foregoing, the darkness that was thrown over that period which is to succeed the destruction of the present [illegible] Upon this she was or[illegible]

must still add, for I write in haste, the character of her companions in this work, and her own habits of life, Who are her coadjutors? Garrison, Rogers, and others. Who applaud her and S. S. Foster? Such papers as the Regenerator and the Liberator. But these I can only mention. What are her habits?—These are the same as the Communitists: no flesh, no butter, no spice: you see they are practicing, as a method of regeneration, the modern infidel means of purifying of the heart. I concluded that the best method to bring her fairly out, was to put a plain question to her. So I asked her, Do you believe the Bible to be a revelation from God, and a sufficient rule both for our faith and practice? This brought her up bouncing. She denied my right to ask such a question—stated that her business was to lecture on abolition—poured out a torrent of abuse on me and my consistency, using the vilest epithets she durst, and sat down without answering the question. I cannot travel over the whole ground she occupied in defense of her reserved rights; but this was manifest, that she would not answer the question. And well she knew, that if she did, it would blast her peculiar object. And I would say to all who wish well to their country, put that qestion to her—make her answer it. If she believes the Bible, since the Church is so strong, she would not be ashamed to answer the question, especially as that would remove all prejudice, and bring many into her train. But no. Though she could bring the Churches in a body to her chariot wheels, she would make no such confession; for, then, that hated thing—the Christian religion—would still live. She is of those who cry, "*Crush the Wretch.*"

JOHN B. WOLFF.

N. B. Abby is on her way to Cincinnati, and thence to a yearly meeting in Indiana.

THE ANNIVERSARY.

The proceedings of the Late Anniversary will be found in the present number. It was a meeting of considerable interest; but rendered somewhat trying to many, by the introduction, by Stephen S. Foster and Abby Kelley, of the non-voting and disunion theory, and their denunciations of the Liberty party, representing it as being pro-slavery, and equally with the Whig and Democratic parties, chained to the car of slavery. They also opposed the doctrine of abstinence from slave labor. These views they insisted upon at great length and with great energy, and I must add, in my opinion, with a great deal of [illegible] No one, perhaps, doubts the [illegible] or conventional right of our friends from the East to introduce their views as to the best method of operating against slavery, but the exercise of that right, can have no other effect, if it has any, than to introduce those contentions among us, which have so long divided the abolitionists of the east, causing them to direct their principal efforts against one another instead of their common enemy. The abolitionists of Indiana have heretofore had different views with respect to political action, Liberty party, &c., but they have not suffered those differences to alienate their feelings, and inspire them with hostility towards each other; but on the contrary they have continued to labor harmoniously together so far as their views coincided, and to the use of those measures about which they differed in sentiment, each accorded to the other honesty of purpose, and agreed to disagree. By pursuing this course, while our brethren in the East have been worrying and devouring each other, we of the West have labored in a good degree of harmony, directing our arrows at our inveterate foe, instead of shooting them into each other's hearts. And if the leaven of discord has in any degree begun to work among us. I hope we may be admonished by the wise king of Israel, to "leave off contention before it may be meddled with." Let us try to make abolitionists and not quarrel with each other because we do not all see alike as to some of the means of carrying out our principles.

It is probable I may hereafter take further notice of some of our friend's views particularly on the subject of slave labor products, but I do not intend to treat all who differ from me on this subject, as dishonest and hypocritical, or to deny their claim to the title of abolitionists.

The reader will probably observe that the report of the committee to whom was recommitted the subject of the A. S. Press, was not finally acted upon. The report was taken up and was under consideration when the meeting adjourned on the second evening. On the next day it was laid over for other business, and as an earnest and somewhat exciting debate arose on S. S. Foster's resolutions, and continued till a late hour, the report was forgotten, and the meeting concluded without taking final action on it. No doubt that if the question had been put, it would have passed unanimously. Perhaps but little loss will be sustained by the neglect, as the Executive Committee possess, I think, all the power proposed to be given them by the resolution.—*Free Labor Advocate.*

From the Free Labor Advocate.

ANNIVERSARY OF THE INDIANA STATE ANTI-SLAVERY SOCIETY.

At the Anniversary of the Indiana State Anti-Slavery Society, held at Newport 10th mo. 13th 1845, the President, Daniel Worth in the Chair.

The Secretary being absent, Benjamin Stanton and Dr. N. Stanton of ten, consisting of the following persons, was appointed to prepare business for the meeting, viz: Vierling Kerry, Benjamin Stanton, Jonathan Swain, Henry H. Way, Josiah Bell, James Clayton, Hannah Hiatt, Sarah Maxwell, Ruth Ann Saint and Clarky Thomas.

The committee then retired, and,

On motion of William Beard, the President was invited to address the meeting on the progress of the Anti-Slavery cause within the State, during the past year, which he did in an able and satisfactory manner.

On motion of Francis Root, a committee of twelve persons, to wit; Robert Green, Jonathan Hough, Wm. Hough, Francis Root, Josiah Bell, Elam Unthank, Levi Coffin, Nathan Stanton, Benjamin Thomas, John S. Hunt, Wm. Way and Joseph Curtis was appointed a committee of arrangements, to endeavor to secure homes for the people from a distance in attendance.

The business committee made the following report:

The business committee propose to the meeting

That a committee of fifteen be appointed to bring forward names of persons to constitute a board of officers for the ensuing year. Also a committee of twenty to propose some plan, if any can be devised to promote greater energy and efficiency in the diffusion of our principles,—for the support of the press and of general or sectional agencies.

They also recommend the adoption of the following resolutions:

Resolved, That in the opinion of this meeting, it is highly inconsistent with our principles as abolitionists, to vote for slaveholders, or pro-slavery men, to fill any office in our national or State governments.

Resolved, That voting abolitionists are in duty bound to use the elective franchise in such a way as to bear a consistent testimony against slavery, and the encroachments of the slaveholding power.

Resolved, That to vote for the candidates of either the Whig or Democratic parties, as now constituted, no matter how great professions those candidates may make of opposition to slavery, and devotion to Liberty principles, is to vote for the slave-holding interest, as both these parties are chained to the car of slavery.

On motion, the first proposition in the above report was adopted, and the following named individuals were appointed that committee. Wm. Beard, James Clayton, Samuel Ellis, Francis Root, Kersey Macy, Caleb Wickersham, Levi Coffin, Benjamin Thomas, Aaron Gardner, Wm. Locke, Beulah Puchett, Sarah Lewis, Betsy Johnson, Lydia Maulsby, and Eunice Charles.

On motion of Hannah Hiatt,

Resolved, That each person present be invited to participate in the discussion of such questions as may come before this meeting.

On motion the second proposition of the business committee was adopted, and the following named persons appointed the committee contemplated therein, to wit: M. R. Hull, Dr. Nathan Johnson, Jonathan Huddlestone, Joseph Thornburg, Jonathan B. Macy, David Maxwell, Eli Hiatt, Wm. Way, Joseph Davis, Hannah Hiatt, Emily Gardner, John Beard, Katharine Bates, Ruth Stanton, Isaac Coffin, Morris Pleas and Hezekiah Hutchins. And on motion of H. H. Way, the following were added to the committee, viz:—Rebecca Williams, Emily Ellis, Ruth Ann Saint, Rachel Beeson and Hannah Hinshaw.

The three resolutions proposed by the business committee were taken up separately, and the first two adopted. The third was discussed by M. R. Hull in the affirmative, and S. S. Foster in the negative; it was still under consideration, when, on motion, the meeting adjourned till early candle lighting.

EVENING SESSION.

The resolution under consideration at the time of adjournment was taken up, and further discussed by S. S. Foster and Abby Kelley in the negative, not because the resolution was not true, but because it did not go far enough, but in their opinion, the Liberty party ought to have been included with the whig and democratic, inasmuch as any party acting under the U. S. Constitution is chained to the car of slavery, and Daniel Worth in the affirmative. The debate still pending, the meeting adjourned till 10 o'clock to morrow morning.

10th mo. 11th.

The meeting convened according to adjournment. The President in the chair.

The committee on nominations produced the following report, which was adopted.—[The report was unintentionally taken from the table and carried away.—Ed. Advocate.]

A motion was made by B. Stanton to limit the discussions hereafter, during the Anniversary to half an hour to each speaker; and that no person speak twice on the same question, until all who wish to speak have had an opportunity. After considerable discussion, pro and con, it was adopted.

The committee appointed yesterday to propose some plan to promote greater efficiency in disseminating our principles &c., produced a report as follows:

Resolved, That though it is very desirable that both the Free Labor Advocate and the Indiana Freeman should be sustained, yet from the efforts which have heretofore been made to obtain patronage for said papers, and the languishing condition in which they now are, we are induced to recommend to the Anniversary, to instruct the executive committee to endeavor to procure a union of the two papers, into one able and efficient A. [illegible] at Indianapolis or to promote the advancement of the A. S. enterprise in this State. And also to instruct the executive committee to employ one or more efficient agents to traverse the State, for the purpose of lecturing and procuring patronage for said paper; and also that such travelling agents raise funds by pledges and otherwise, to be thrown into the hands of the executive committee, for the support of the cause throughout the State; and that we recommend that these means be used so effectually, that we raise at least $3000 this year for said cause, and this Anniversary, set a liberal example to be followed by all conventions to be held the ensuing year.

That part of the above report which relates to the anti-slavery papers, was *recommitted* to the same committee and the balance adopted.

On motion, it was resolved that seven individuals immediately proceed to solicit subscriptions and donations, in accordance with the proposed plan. Whereupon the chair appointed Wm. Way, Zachariah Beeson, Wm. Davis, James Clayton, M. R. Hull, Ann Reynolds and Clarky Thomas.

The committee, after canvassing the meeting, reported that they had received in subscriptions and contributions about $150.

The resolution under consideration at the time of the adjournment last evening, was again taken up, further discussed, and adopted unanimously.

The convention then adjourned till early candle lighting.

EVENING SESSION.

Dr. N Stanton offered the following resolution, which on motion of Dr. N. Johnson, was laid on the table.

Resolved, That we will not nominate or vote for any person to fill any office, either legislative or executive, who does not pledge himself to carry out, the principles of peace in his official acts, and use his entire influence to break down the system of shedding blood in our government.

The President, Daniel Worth, called Walter Edgerton to the chair, and offered the following resolutions:

Whereas, It is notorious that a certain deputation of men has been sent from London Yearly Meeting of Friends to this State, in consequence of the separation which took place in the Yearly meeting of Friends of Indiana, in the winter of 1842 and '43 in relation to the anti-slavery question, and whereas, we were authorised, from the anti-slavery reputation of the London Yearly meeting, and of the said deputation, to anticipate a decided action in favor of the anti-slavery cause, therefore,

Resolved, That the course pursued by said committee since its arrival, in carefully avoiding the attendance of this convention, and in virtually taking sides with the old Yearly meeting of Indiana in its proscriptive course towards its members, which evidently occasioned the above named separation, and in its anti-abolition measures in closing meeting houses against us as abolitionists, and in forbidding its members to associate with us on the great anti-slavery question, has destroyed all our confidence in any of them as members of the B. and F. A. S. Society, and we can but regard their conduct as extremely temporizing and hypocritical, and totally unworthy of such anti-slavery characters and professions.

Whereas, The above named deputation, or at least a part of it, as we are informed upon good authority, has declared that no circumstance could possibly occur that would justify a separation from the Society of Friends, therefore,

Resolved, That if they grant to others the same which they claim for the Society of Friends, they thereby virtually condemn every separation which has recently occurred in the American churches on account of their slave holding character, and of course occupy a position, which, if carried into action, would trample under foot every right of 2,750,000 human beings, rather than a division in the churches should take place.

Resolved, That we can place no confidence in the calls of such cringing and servile characters, for a convention of delegates from all parts of the earth, to concert measures for the abolition of Slavery throughout the world, when it is obvious they have not the moral courage to withstand the pro-slavery current, even in the free States of this Union, and therefore, we must ever hereafter reject any proposition of the kind as useless, from men of this description, unless we can believe a radical change has taken place in their characters.

The above resolutions were discussed at considerable length, and adopted.

The following resolution was offered by M. R. Hull, and adopted, viz:

Resolved, That we regret exceedingly the contempt with which the anti-slavery cause has been treated by the above mentioned Friends from England, who have not only declined meeting with us in our State Anniversary, to "remember the slave in bonds as bound with him," but refused even to answer, in the usual form, our polite invitation extended to them through our respected President, Daniel Worth.

The committee to whom was recommended that part of the former report, relative to the press, produced the following report in its place:

Resolved, That we recommend to the support of the friends of Liberty, the "Free Labor Advocate," and the "Indiana Freeman," and that the executive committee contribute from the means which are, or which may hereafter come within their control, to their [illegible]

During the pendency of which the meeting adjourned.

10th month, 15th.

Met according to adjournment, the President in the chair.

After reading the journal of the preceding sittings, the business committee produced the following resolutions:

Whereas, It is a self evident proposition, that those who traffic in the products of any system that is carried on for the sake of gain, and those who purchase for their own use, the products of such a system, are the supporters thereof, and the partakers with those who carry it on, in its wickedness, if it be a wicked system,

Therefore, Resolved, That those who thus traffic in and consume the products of slavery, willingly and understandingly, are partakers with the slaveholders in their wickedness and will be held responsible at the bar of strict and impartial justice.

Resolved, That in practice, it would be better for the slaves, for abolitionists to purchase them, and under a more mild treatment, to use their labor to produce those articles which are the products of their toil, than to pay the heartless and cruel tyrant for extorting that labor under a system of suffering and privation unparallelled and indescribable.

Resolved, That under these considerations, we are confirmed in the belief, that this portion of the anti-slavery enterprise, to wit: abstinence from the products of the slave's toil, is of momentous importance, and calls imperiously for the careful and prayerful consideration of every one who professes to be an abolitionist, lest while he is condemning the slaveholder, his own hands and garments be found dripping with the blood of the slave.

Which on motion of S. S. Foster were laid on the table to give him an opportunity of introducing the following, which were also laid on the table.

Resolved, That the only appropriate work of abolitionists, is the overthrow of slavery, by exposing the wickedness and impolicy of the system, and bearing a faithful testimony against all who uphold it, either in social, political or ecclesiastical relations; and hence this Society cannot allow its influence and funds to be used by its official representatives to build up any religious sect or political party, under any pretext whatever, without a manifest departure from its appropriate sphere of labor, and a gross violation of the faith virtually pledged to all its members.

Resolved, That the Constitution of the United States, on the most liberal principles of interpretation, obviously contains a series of guarantees for the protection of slavery in all those States where it exists by the authority of the State Legislatures, and that whoever takes an oath to support the Constitution swears to fulfil these guarantees "in the fulness of their spirit, and to the exactness of their letter," therefore,

Resolved, That no abolitionist can consistently hold any office which requires an oath or affimation to support the United States Constitution, or vote for another to hold such office; but it is the imperious duty of the friends of Freedom to unite in demanding the immediate abrogation of the Union, as the most consistent, feasible and efficient means of freeing our country from the curse of slavery. The report of the business committee was taken from the table and discussed; it was then adopted without a dissenting voice.

The resolutions introduced by S. S. Foster were taken from the table, and the first one discussed, and on motion, laid on the table.

The meeting then adjourned till 3 o'clock this afternoon.

AFTERNOON SESSION.

The Presidents and Vice Presidents being absent, Jonathan Unthank was called to the chair.

The second and third resolutions of S. S. Foster were taken up and discussed, by Enos Adamson, Hiram Mendenhall, Samuel Brooke, and Stephen S. Foster in the affirmative, and by B. Stanton, J. Huddlestone, and J. T. Williams in the negative; when on motion of Dr. Stanton, the meeting adjourned, sine die.

D. WORTH, President,

B. STANTON, }
N. STANTON, } Secretaries.

KELLEY AND FOSTER.—"The story of the marriage of Abby Kelley and S. S. Foster is pronounced false in the Anti-Slavery Standard. We do not know who started the story, but suppose the author thought they ought to be married."—*True Wesleyan.*

We think these insinuations decidedly low and unjust. The Emancipator had a fling on the same occasion, which we regretted to see. The appearance, dress, and deportment of Miss Kelley, in this region, were unexceptionable so far as we are aware, or have ever heard. No one can reasonably object to any thing except her appearance in public at all as a speaker, and that is a matter of duty and taste, about which people may differ, without crimination or ill nature. For ourself, we would as soon hear important truth uttered by a woman as a man.—*Cleveland American (Liberty Party paper.)*

A LIBERTY EDITOR PUFFING A "NIGGER CONCERT."—Our friend of the Cincinnati Herald, in his daily paper of Oct. 23d, notices and recommends a Concert, to take place for the benefit of the Cincinnati Dispensary, and refers to the advertisement in his columns. Among the pieces to be performed, and the songs to be sung, are the following:—"Come Darkies, Sing"—"The Old Jaw Bone"—

"The Guinea Maid"—"Ole Bull and Old Dan Tucker"—"The Niggers' Cheer"—"Cynthia Sue"—"Dearest Dine"—"Lubby Fan"—"In the Darkies life we read," &c. These constitute about three-fourths of the entertainment. We have ridiculed and berated without mercy our opponents of the press in this city, for applauding these caricatures of God's poor and down-trodden ones—and shall we spare our friend? We would as soon advertise a runaway slave, as to advertise such a concert—and as soon help a panting Liberty seeker back to bondage, as to commend such a performance. If the Cincinnati Dispensary is obliged to administer to a low and corrupt public taste, for patronage, let not Liberty men be tools to be used in acquiring it. We are greatly obliged to Dr. Bailey for his daily during the campaign—but we had rather never have seen it, than to have seen such a notice in it.—*Cleveland American, (Liberty party paper.)*

OUR FOREIGN RELATIONS.

That a messenger has arrived from Mexico, bearing some sort of a diplomatic message to our Government, is known; but what is the purport of that message is not known beyond the narrow circle of the President's Counsellors, unless to some favorite in the Stock Exchange. In the absence of all definite information, therefore, one letter-writer guesses that Mexico has offered to surrender her claim to Texas if we will accept such surrender in full satisfaction of our claim upon her for the unpaid instalments of the Commercial Indemnity due from her to our merchants. This is not an improbable guess, supposing the surrender to be coupled with some definitions of the boundary between us and Mexico; otherwise it *is* improbable.—That the message is a pacific one is generally believed. Mexico is utterly unable at present to wage offensive war on any nation, and will doubtless be glad to make peace with us, acquiescing in the loss of what is really Texas, on favorable terms. But will our Government accede to such terms? We shall see.

—That Mr. McLane is thoroughly sick of his English Mission, since the Oregon gasconade of the Administration, and is anxious to come home, is at length substantially admitted by a Washington correspondent of the Evening Post. We are confident it will yet appear that McLane has been treacherously dealt with by Polk. Mr. McL. is understood to consider a war with Great Britian inevitable in case our Government proceeds to take possession of Oregon.—*Tribune.*

From Clay's True American.

JUDICIAL ACQUITTAL OF THE MOB.

We have too much regard for *common sense* to attempt to dispute this matter with man or fool. Some things lose clearness by being disturbed—axioms are such. Are the vague and misty conjectures of Buckeye lawyers to outweigh the letter of the Constitution, and pure reason? It was a one-sided affair, gotten up by the mobites; they presented, tried, and acquitted themselves.

If any man or set of men may abate by violence what he conceives *to be a nuisance*—what or who can stand? This reminds us of the quack who with red hot iron converted all his patients sores into burns—he could cure burns! But some of our good citizens were anxious to gaze upon the length of Minister SHANNON's ears at a court nearer home; they may be seen not only long but green.

The Rebels on the 18th said they were acting without law—the long-eared jury of acquittal say they acted with law! *Which lie?* We suppose we shall now hear no more of bitter and relentless denunciation of ANDREW JACKSON, for over-riding the laws to save New Orleans. The one was fighting an enemy; the Lexingtonians a friend; Jackson fought one against a thousand; the Lexingtonians a thousand against one! If that one were sick—would not the world be lost in admiration? Wolf!!

ARRESTED.—One hundred and fifty negroes assembled at Lege's long room for public worship, but remaining until a quarter past nine, the guard came in and arrested seventy of them for violating the laws.—*Charlestou paper.*

DINING WITH COLORED PEOPLE.—An officer attached to the United States African Squadron, writing to the Newark Advertiser, says:

"We have now been here just one week. Monday last the Commodore, Captain, and three other officers, and myself, dined by invitation with the wife of the Governor, (Mrs. Roberts,) he being absent. We had a very excellent dinner, several courses, silver forks, and handsome fine napkins. The Commodore sat opposite Mrs. R. at the table, the Captain on her right, I on her left; two blacks completed the company, one on either hand of the Commodore. *This is the first time I* ever partook of the hospitality of the African race. But there was nothing in the matter or manner to offend the most fastidious taste. The Governor's wife is really a pretty woman. She was genteely dressed, free from affectation, and I soon forgot her color. They talked of the ladies and gentleman of the lower orders of society," &c, &c.

AN APPALLING FACT.—According to the "report on the religious instruction of colored persons, published by order of the New Orleans presbytery" in the N. O. Protestant, there are in the bounds of that presbytery, at least 100,000 persons of color, nearly all of whom are slaves. Of this number, the report also states that "75,000 never hear the doctrine of salvation through a crucified Redeemer preached, and of the remaining 25000 not more than 5000 enjoy its regular and constant ministrations." They "announce this appalling fact with unfeigned sorrow;" nor are they prepared to propose any remedy for an evil so appalling. They confess that they do not see how so vast an object as the religious instruction of the slaves can be accomplished.—*Beacon of Liberty.*

The Americans have six hundred whale ships on the Pacific Ocean, being twice as many as those of the whole world besides.

COMMUNICATIONS.

LETTER FROM SAMUEL BROOKE.

XENIA, Nov. 6th 1845.

DEAR FRIENDS:—

I intended to give an account in detail of our two weeks visit to Indiana, but indisposition, and want of time has prevented me from so doing. I will now give a few facts which you can dispose of as you judge best.

There was a great unwillingness on the part of some of the leaders at the Indiana State meeting, and a great desire on the part of some of the listeners, to have our principles discussed: This desire was to some extent gratified. The majority by laying on the table the first of the three resolutions offered by S. S. Foster, gave evidence that they had other objects in view than the overthrow of slavery, and that they are making use of the Indiana A. S. Society to attain those objects. The evidence of this was so conclusive that all who were not blinded could see that those who refused to adopt that resolution had other ends in view more important in their own estimation than the overthrow of slavery, and seeing this, many of the honest abolitionists became anxious that there should be a society formed in which they could labor, not for the building up of a sect or party, but for the slave's redemption, and for that alone, where their professions and their practices might harmonize; and as a considerable number of them are opposed to any union with slaveholders, it was decided to form a Southwestern A. S. Society, auxiliary to the American Society.

After the adjournment of the State meeting we went to Greenboro', Henry Co., and on the second day of our meeting at that place, we were joined by Daniel Worth, a Liberty party man, a Wesleyan preacher, and President of the Indiana Anti-Slavery Society.—He entered into a discussion with us on the character of the United States Constitution, admitted that it was pro-slavery, and said that *he did not believe that those Liberty men who contend that the Constitution of the United States is anti-slavery, believe themselves when they say it is so!* He however thought he could vote under it for persons to hold office, and to take an oath to support it, and yet be an abolitionist.

Mr. Worth told us he had to preach on Sunday morning some miles from Greenboro', but that he would return in the afternoon of that day. He spent several hours with us on Saturday evening, but was unable to maintain his position in reference to voting under the Constitution. The next day came, but Mr. Worth came not with it to our meeting. A notice was however given in our afternoon meeting that he would preach at a certain house which was close at hand. This drew off a large number of our audience. We gave notice that we would hold another meeting in the evening; Mr. Worth held another also. He no doubt thought that if he could not maintain his position by argument, it would not do to trust others within the sphere of our influence, and under the sound of our voices.—At any rate he chose that all that he could influence should listen to him, instead of hearing us. In consequence of this, and also the strong opposition of the Liberty men to our holding a meeting, *our carriage was mobbed that night.* We left behind us at Greenboro' some warm and uncompromising abolitionists to carry on in that region the work of the slave's redemption.

Our next meeting was at Dalton, Randolph county, which was well attended, and there also some concluded to give up their union with slaveholders. At that place we met with a preacher by the name of Maulsby, who belongs to the Anti-Slavery Society of Friends, and who continually misrepresented us. When corrected on any one point, the first opportunity that offered he would misrepresent us again on that same point.—He gave us his plan for the abolition of slavery, which was, *to abolish it by peaceable legislation.* He would abolish slavery in the District of Columbia by passing a law against it. This was his *peaceable* legislation. The question was asked him "Suppose the slaveholders in the District will not give up their slaves after the law is passed!" Finding that he was cornered, and that *peaceable* legislation would not do the work, he replied—"Suppose they do." The question was repeated, "but suppose they won't give them up?" Again he replied, "but suppose they do." Cornered as he was, and thus compelled to show his dishonesty, he wrapped himself in his clerical dignity, and did not even blush.

Our next and last meeting in the State was at Richmond; I will say nothing of this, however, hoping that Stephen will give you some account of it.

Yours for the Slave,
SAMUEL BROOKE.

Contention in the moral elements, is necessary to the purification of the moral world.

PRESBYTERIAN PROSCRIPTION.

FRIEND JONES:

As it is best and safest always to give proper time for every thing to prove itself before we form our opinion of its merits, I have waited from June until the present time, to see what the result of the disinterested and christian visit of yourself and friends to this place would be; and now I think I am prepared to say that it has had a good effect on the minds of a large number of the inhabitants, in bringing them to see their true position in regard to American slavery, and what their duty is both in Church and State; and on none has it had more effect than the Clergy, but alas! it has been the means of hardening them in wickedness. I need not state facts to you with which you are personally acquainted, but for the information of the numerous readers of the Bugle, I will give a brief account of the matter from the commencement. And first, before you came, a friend engaged lodging for you in a private family, and the friends of the slave opened the Presbyterian meeting house for the occasion. We occupied it the first afternoon, the Bishop being absent, but returning home that evening, he learned what was going on and caused the house to be closed against us; and the same night threatened the lady of whom your board was hired, with the censure of the Church, if she did not violate her contract and turn you out doors, thus placing you on a par with your Master, who said he had not where to lay his head. The Methodist friends to their praise be it recorded, opened their Church which was greatly crowded on the two following days, and their preachers like men wishing to know the truth, attended. But how was it with the Presbyterian Bishop, he was in the place, all the time, and never came to hear, but from report alone made you and sister Kelley the foundation of several discourses, and this he no doubt called preaching the Gospel. He endeavored in much weakness, and in many instances by grossly departing from the truth, to show that under cloak of philanthropy you were trying to establish the system of infidelity. But failing to convince his hearers in that, as he must necessarily do, through want of intellect and of facts, and finding some of his members had left, and others about to leave, which they have since done, he had recourse to stratagem to effect what he was unable to do otherwise. He invited a minister from abroad who made some pretensions to anti-slavery principles to occupy his pulpit for the express purpose of convincing the people that it was wrong to secede from the Church on account of slavery. In the morning he spoke principally on the sin of oppression, and its connection with the Church, and presented it in as dark colors as the most ultra abolitionist could wish. There was nothing that could be said of the abolition of slavery, but what he admitted; and the action of the last General Assembly he apparently lamented very much. In the afternoon he labored hard to convince the people that it was wrong to leave the Church on account of the wickedness that was practiced by it, nay that it would be a sin to do so; it would be contrary to the Bible, and asserted that there was no example in the past history of the Church for such action; and indirectly invoked the mob spirit by saying that such a course would destroy all religion, and civil government; and before he closed his remarks he said that whenever a respectable number would leave the Church he was ready to go with them. How true is the saying of the Apostle, 'A double minded man is unstable in all his ways."

The next attempt in order of time, to keep up the $500 a year was a letter said to be written by a man in the State of New York who is himself interested in the unity of the Church, as he is now professing to preach the Gospel; but who formerly tried to make a living in this place by pleading Law, but in which he could not succeed for want of natural ability. Fortunately his character was so well understood here, that his letter had no effect. It was very abusive on the the old organization abolitionists.

The next attempt in order was a holy convocation of four days continuance in order to soften the hearts, subdue the refractory spirits, and bring all into the sectarian traces to work together, perhaps, for the good of souls, but certainly for the continuance of the $500 a year. On this occasion there was another Bishop present from a distant diocese, and he too claimed some kin to anti-slavery.—He had also been a member of the General Assembly. It was hoped that he would succeed in reconciling all parties, a thing the others had failed to do. But alas! all efforts to serve God and Mammon at the same time, and with the same service have failed hitherto. This last Bishop made many apologies for the Assembly on account of the connection that there was between the northern and southern branches of the Church; and finally said that the action of the Assembly of 1845 was the same in substance as the action of 1818, thinking I suppose that the people had neither eyes, ears, nor common sense. To show this man's deception I will give the first clause of each so that all can judge for themselves. I regret that want of space prevents me from giving the whole but they are all as wide apart as these two clauses.

ACT OF 1818.—We consider the enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God which requires us to love our neighbors as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ.

ACT OF 1845.—That slavery existed in the days of Christ and his Apostles is an admitted fact; that they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slave holders were admitted to membership in the Churches organized by the Apostles; that they were not required to emancipate their slaves; that slaves were required to be obedient to their masters.

I will close with a brief account of the treatment I have myself received. Some time since, I felt it my duty to withdraw from the Church, and thereby express my disapprobation of its course on slavery, and I thought it due to the "Brotherhood" to let them know my reasons for so doing. I wrote some of these reasons and gave them to one of the Elders with a request to have them read in the congregation. The session took ten days to consider the matter and then refused to read them. I had then no alternative but to publish them, which I did in the Liberty Herald. There the matter rested until the close of the Holy convocation last mentioned; when it was to be hoped the hearts of the people were in a proper state to receive any impression that the Bishop might wish to make. He then took advantage of the coward's castle, and made an unprovoked attack on me in my absence, and stated a great many untruths which I suppose were from hearsay, for on the morning of that day I met the pious Judas in the street, he shook hands, and was very friendly. I understood afterwards he was on his way to hunt up something against me, I being the cause of the Rev. Dr. Black's sermon on the duty of secession from proslavery Churches.

I have not room to state the falsehoods he uttered on that occasion, only one will I give, and that was, I went out from them, because I was not of them. I would to God I had not been of them and that Dr. Black had spoken the truth, but he did not, and he knew it, for I was in good and regular standing a member of that Church. But when my eyes were opened, I endeavored to follow the direction of the scriptures, to confess my sin and forsake it. This I did, and for this he sees fit to slander me. When his statements came to my knowledge I wrote him the following note, which he has had in his possession five or six weeks, and no answer has been returned.

REV. SIR:

In consequence of some remarks you made on Monday after the communion service about me, which in the general are incorrect, and although not intended I trust, yet well calculated to injure my character, I feel it to be my duty to ask of you the favor of being permitted to state the facts in the case, in the same public manner as you made the remarks, as that will put a stop to any further proceedings or wrong impressions. I hope you will inform me at what time I can have the privilege.

JOHN HENRY.

Let us be not discouraged when the small fry of the Clergy slander us, for their highest Church Courts unblushingly slander the Lord Jesus Christ and his Apostles.

J. H.

Poland, November 12th., 1845.

ANTI-SLAVERY BUGLE

SALEM NOVEMBER, 21, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being buried in their beds."—*Edmund Burke.*

☞Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

PROCEEDINGS OF THE IA. A. S. SOCIETY.

On our first page will be found the proceedings of the Indiana State Society, together with the comments of the Editor of the Free Labor Advocate. We should have given them to our readers at a much earlier date, had we been able to procure them. The Advocate does not exchange with us, why, we cannot say, and we were therefore indebted to a friend for a copy of the paper containing the proceedings, and the remarks of the editor upon the presence of our friends Foster and Kelley. He appears to be exceedingly jealous of his "friends from the east," as he calls them; and while admitting their "right to introduce their views as to the best method of operating against slavery," he asserts that the exercise of that right, would, if it had any effect, produce discord and contention among them. If the Advocate utters the sentiments of the Indiana Anti-Slavery Society, that society must be made of strange materials to thus grumble because of the presentation of some other measure for the emancipation of the bondman than that which the members have adopted. We attribute such feeling to a petty sectional jealousy, which should find no abiding place in the heart of a true friend of the slave. This spirit, we think, prompted the Secretaries to omit in the minutes a notice of the fact that the society invited S. S. Foster to address the meeting, although they very properly recorded a *similar invitation* given to the President, Daniel Worth. The latter is a western man, an advocate for voting under the U. S. Constitution, and a member of the Liberty party. The former is an eastern man, and a Disunionist whose views in relation to Liberty party and the Constitution do not harmonize with those of the Indiana A. S. Society. This may in the estimation of its members, be a sufficient reason for the course they adopted. It strikes us though as rather singular that they should extend an invitation to their *other* "eastern friends," to attend their meeting especially as they knew Josiah Foster and company held, "views as to the best method of operating against slavery" as different from those of the Indiana Society as were those of Stephen S. Foster and company. We must however bear this fact in mind, that while the one was less ultra than the society, the other was much more so. The English abolitionists are opposed to coming out from religious societies for the slave's sake, and the members of the Indiana Society invited them to attend their meeting, doubtless intending to rebuke them in the spirit of christian love, and with plainness of speech. The New England abolitionists are not only in favor of coming out from proslavery sects, and forsaking pro-slavery parties, but believe in the duty of refusing to support a pro-slavery government, which the Indiana society does not. This would of course have subjected them to censure as severe from S. S. Foster and Abby Kelley for their position, as they would have visited upon the English abolitionists for not coming up to the standard of right which the Indiana Society sets up; the prospect of which, we grant was not over pleasant.

The Editor of the Advocate is very anxious that unity and harmony should be preserved among the Indiana abolitionists—says to keep dissention and discord from the ranks of the slave's friends; and then he, and the other members of the society turn around and tell all the Whig and Democratic abolitionists in the country, that if they vote with their parties, that no matter how much they love the cause of the slave, they "vote for the slaveholding interest," and that it is a violation of Anti-slavery principles so to do.—This we call conciliation with a vengeance! Are there no friends of the slave in the Whig and Democratic ranks, none in whose bosom the love of freedom burns as brightly as in the souls of the Liberty party men of Indiana? None will pretend to deny it, yet such men are censured because they do not come up to the standard which Liberty party says is right. The Whigs and Democrats in the anti-slavery ranks will most assuredly think the denunciation of their parties is far from promoting union and harmony, although the editor of the Advocate may regard it as such. Now mark the consistency of the editor and his friends. They think it very proper for their society to declare the Whig and Democratic abolitionists who vote with their parties pro-slavery; but regard it as exceedingly improper for any one to say that those who vote with Liberty party are pro-slavery in position. It is perfectly right, in their estimation, to declare that these two parties are bound to the car of slavery, but very wrong to assert that the U. S. Constitution gives "solemn guarantees" to the accursed institution. It is kind and conciliatory for them to expose the inconsistencies of Whig and Democratic abolitionists, but savors of a contentious spirit in others to rebuke them for their departure the from straight and narrow road It is right for them to censure others, but wrong for others to censure them. If they say, in justification of their course, that their Whig and Democratic brethren are evidently in the wrong, we reply they are not more palpably so than is the Liberty party in our estimation. If they plead purity of motive so do we, if they urge sincerity of heart, so do we, if they claim to love the cause of the slave, so do we. They are right in condemning the Whig and Democratic parties, and we are equally right in condemning the Liberty party. We will not dwell longer upon the inconsistencies of these men, but pass to another point.

We have no wish to represent the Indiana Society as occupying any other position than that in which it has placed itself. We judge

it by its fruits. That Society is wedded to Liberty party; the papers which it interests itself to sustain, are Liberty party papers, and from what we can learn of its general action, we think it will not complain of injustice when we say it has striven to build up Liberty party. If then it is in fact the "Indiana Liberty party Association," we should be glad to have it assume its real and appropriate name. It will be seen by reference to the minutes, that S. S. Foster offered a series of resolutions; the first, asserting the moral character of the anti-slavery enterprise, and declaring that the Indiana Society could not allow its influence and funds to be used by its official representatives to build up any religious sect or political party, without a violation of the faith pledged to its members, and a departure from its appropriate sphere of action. The society voted (☞*to lay it upon the table.*☜) The other resolutions relating to the Constitutional question, *were under discussion when the meeting adjourned sine die.* Our readers can draw their own conclusions from these facts.

That embodiment of Liberty party principles, James G. Birney, affirms that "The American Churches are the Bulwarks of American Slavery," yet it does not appear from the minutes that any attack was made upon the Bulwarks or their defenders. Why was this! Can the reason be found in the fact that so many of the Liberty party are members of pro-slavery churches, that they feared the introduction of the subject would lead to dissension! The best thing which the society did, was to take high ground in relation to the movements of the members of the London Delegation, describing their conduct as "*extremely temperizing and hypocritical*," and their characters as "*cringing and servile;*" declaring it could place no confidence in the skill of such men for a World's Convention. We are glad the Indiana abolitionists uttered the just and indignant rebuke which these pseudo abolitionists so richly merit. We rejoice, that even at the price of that union and harmony which the editor of the Advocate so greatly loves, that when their own rights were attacked, they welcomed discord and dissension; and as much as he deprecates its introduction by others, he is among the first to make the attack upon his fellow abolitionists when *his* peculiar views are questioned, and *his* course condemned. Had he and his friends given more attention to what they term "the eastern controversy" they would have learned ere this that no faith can be placed in the British and [illegible] very good so far as it goes, but it goes such a little way, and moves in such aristocratic state, and acts with such sectarian dignity, that we think it best to have nothing to do with it. They sent a very fair specimen of it out to Indiana, and our friends there have learned that it cannot stand, and no anti-slavery can, that loves *sect* better than *humanity*. The Indiana abolitionists have just begun to learn the lesson they should have conned some five years since. They have been groping their way in blindness, shutting their eyes to the truth, fearing that if they opened them they should see an "eastern controversy." The putting off the time, has not obviated the necessity of learning the lesson—learning that that party here which is in harmony with the British committee, which approves its action, and whose action in turn is approved by the governing influence of that body, is doing what it can to save the sects from the attacks which true old organized anti-slavery makes upon them, and is therefore unworthy the confidence of abolitionists—that Liberty party instead of aiding in the overthrow of slavery, is protecting the monster in his strong hold, the Church, and opposes those who would fain strip from his loathsome form the stolen livery of the court of Heaven—that those who wish to destroy his power must storm the bulwark behind which he has entrenched himself; and that, not by the weapons of political strength, but with that moral power which is made mighty through God. We hope that now having commenced contention and searching examination, the position of professed abolitionists in America will be looked into, as well as that occupied by their brethern in England, and we trust they will soon learn that the ranks of the slave's advocates must become "*first* pure, *then* peaceable."

We shall send a copy of this to the Editor of the Advocate, so that by transferring it to his columns we may have the privilege of talking a little with his readerr.

WONDER WHO DID IT!

The Pa. Freeman remarks that at the last London Grove Quarterly Meeting of Friends, there was "a succession of discourses abounding with anti-slavery truth far more strongly uttered, and rebuke far more severely administered than on the former occasion;" referring to the time when the home thrusts of S. S. Foster stirred up a Quaker mob.

Who can it be in Eastern Pa. that is so terribly severe as to *out-Foster*, Foster!

JOHN B. WOLFF.

The letter from the "Western Advocate" on our first page is a compound of ridiculous nonsense, base misrepresentation, and shallow blackguardism, and was written by a Methodist priest, Wolff by name, and—we had almost said by natnre; but nature does not make such things as clericals, that is done by the laying on of human hands, and is a device of those who sought out many inventions in order to bring the people under sectarian domination.

John B. Wolff declares that Miss Kelly has "attached herself to the fraternity of infidels." If the fellow did not *know* when he penned the charge, that it was a lie, he was nevertheless guilty, for he wrote it in order to prejudice the people. He had ample opportunity of knowing what her sentiments were, having dined with her at the house of a brother Methodist, on the day of the meeting referred to. But he kept entirely quiet, asking her no questions, and avoiding all conversation. In the afternoon he went to the meeting as he says, and there undertook to catechise her as to her religious faith. If he had asked her what she thought of Mesmerism, or insisted upon knowing her views in regard to a man marrying his deceased wife's sister, he would have manifested as much sense of propriety, and relevancy to the subject, as he did in the question proposed. Our friend refused to reply, and explained her reasons for so doing—saying that in an anti-slavery meeting she would confine herself to the consideration of slavery, but in a meeting called for the purpose of examining the Bible question, she would talk upon that subject; or if he chose to converse with her in private about it, she would meet him. Was not the answer fair and honorable! Was not the proposition such as would satisfy any reasonable man! It did not however suit his purpose to accede to it, and so he sounds the note of alarm as though an enemy were upon the town.

There is another charge which the Rev. Mr. Wolff makes against our friend, a charge of *grave* and *serious* import. He speaks as though he could prove this accusation, if the proof is demanded. The charge is direct and unequivocal; there is nothing faltering in the tone of Mr. Wolff but he speaks boldly, as though he had nerved himself to the contest, counted the cost of the warfare, and inscribed upon his banner "Victory or Death!" We know not how many *kitchen cabinet* consultations he has had, how many cooks he has subpenoed, or how many waiters examined; but we presume that his researches in all these departments have been *great* and *minute*; that he has invoked chemistry to his aid, and in his analysis applied tests of the most searching character. The result of his investigation is—hear it, ye Dairymaids! give ear, ye Butchers! be astonished, ye Grocers!—"She eats no flesh, no butter, no spice."—The Rev. gentleman seems to be as much horrified with this discovery, as though he had found a full grown cannibal from New Zealand. We will not attempt to justify the conduct of our friend in this respect. We know that even great minds are sometimes subject to aberration. Paul at one time declared that if eating meat made his brother offend, he would eat no meat while the world stood. What a pity that the Rev. John B. Wolff did not live at that time to caution the people against Paul's infidel doctrine, and also to testify against the heathenish practices of those who lived in the earliest ages of the world. There was old father Adam, and good mother Eve who never dreamed of killing hogs, or making butter. Only think of a dinner of roasted turkey, buttered parsnips, and spiced mince pies in Eden!—We all of us know the force of example, and when Abby Kelley has the example of these, and other worthies before her, is it strange that she should fall into the same errors which they did, and eat

"*No Flesh!* No Butter!! NO SPICE!!!

"Be to her faults a little blind,
Be to her errors very kind."

We understand that this philosopher and inventor of fables, Mr. Wolff, designs publishing a Temperance paper somewhere in this State. If the aforesaid letter is a specimen of his morality and honesty, we advise him to go to the grog shop to take lessons in both.

The last sentence of his epistle is so horrible, so full of black malignity that we know not how to reply. He reminds us of a venemous serpent, which baffled at every attempt to destroy his adversary, collects himself for a final assault His glaring eyes filled with rage are fastened upon the mark, his poisonous fangs are swollen with passion, and his form distended with malice, and thus he makes one desperate leap and fastens upon his victim. But like the viper which was powerless to injure the Apostle of olden time, so will the severest thrusts of this clerical serpent, be powerless to injure the advocates of Truth.

VIRGINIA AGAIN.

It will be remembered by our readers, that the Grand Jury of Washington Co., found Bills of Indictment against the Virginia kidnappers, and that the Executive of this State demanded their surrender for trial.—The Governor of Virginia *refuses* to grant a warrant for their arrest; and demands of Governor Bartley that Burdon Stanton, Titus Shotwell, and Joseph Romaine, who were indicted by the Grand Jury of Wood Co., for being engaged in aiding the escape of Harwood's slaves, shall be delivered up as *fugitives from justice!* We have not yet heard the result of this application.

The trial of Garner, Lorain, and Thomas who have been confined in Parkersburg jail ever since their arrest, was to commence on the 17th inst.

BIBLE ARGUMENT.

Through the kindness of Lewis Tappan of New York, we have received "A Condensed Bible Argument by a Virginian." It appears to be a work of much research, characterized by fair and candid argument, and is considered by those who have given it, a critical examination a successful refutation of the idea that the Bible sanctions chattelism. It is a pamphlet of 91 octavo pages, sells for 25 cents a copy, and bids fair to have an extensive circulation.

UNIVERSALISTS.

We published a few weeks since, a Protest against Slavery, by the Unitarians.—Since that was issued, the Universalists have been making a somewhat similar anti-slavery demonstration, as will appear by the following resolution which was adopted at "The United States Convention of Universalists," held in Boston, Sept., 21th. We await with much interest the appearance of the contemplated Protest.

Resolved, That a committee of five be appointed to prepare a solemn, earnest and plain Protest against American Slavery, and when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it, to give a reason for refusing; and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the Protest and signatures with the reasons offered by those who do not sign it."

THANKFUL FOR SMALL FAVORS.

The Emancipator proclaims that the Liberty party in Pa. did nobly at the recent election, for while the votes of the other parties fell off, one 29, the other 45 per cent., the Liberty party lost only 9 per cent. This we think, is quite a retrograde for the party whose members used to boast of increase by the rule of Geometrical progression. Well may they exclaim "Things ain't now as they used to was; we can't do now as we used to could."

THE DISUNIONIST.

Among the books advertised on our fourth page will be found "The Disunionist," by Wendell Phillips, which has just been received, and is now for sale at 6 cents a copy.—The various objections to the non-voting doctrine are answered in this work.

From the Aurora.

* * * * * * *

The Bugle accuses me with being tricky because I used the vote received by Mr. Birney as the data to compare with the result of the late election—also, because I referred to the highest vote the present year for the same end. If it is tricky or discreditable to use *facts* I plead guilty. It was just as mean an action for that print to use the data it did, as for me to use the one I did. When I need their standard to go by I will let them know. (1)

I presumed in the Aurora of the 25th ult., which has given that print such great offence, to say without leave from it, that it enjoyed the liberty of the press under the Constitution. The editors deny this statement, but stultify themselves by saying that they enjoy it by the Constitution of Ohio. Suppose, for argument sake, it were so, does not the U. States Constitution guarantee to our state this liberty in its Constitution? If not, the bright discovery is made by these editors that our Ohio Constitution is unconstitutional, because it goes for the liberty of the press. Who believes such statements? This is wherein I concieve they stultify themselves. But the U. States Constitution does secure the liberty of speech and the press, inasmuch as it says "congress shall make no law" "abridging the freedom of speech or of the press." If any body can construe this against the liberty of the press they must screw it awfully out of countenance. Where does that much misrepresented instrument say any thing half as strong in favor of slavery as it does in behalf of the liberty of the press? Yet it is a pro-slavery instrument! But as if to gratify the most carping, the framers of that instrument in art, 9 of the amendments, say, "The enumeration of certain rights, shall *not* be construed to deny or disparage others retained by the people." Now if the first article of the amendments is not sufficient to secure the Bugle's liberty, this after clause in addition to the Ohio Constitution cannot help but do it. This is certainly a plain proposition. That portion of rights which are not enumerated in the Constitution shall not be abated by construction. What can be plainer than this? And yet for further security in this liberty, art. 10 comes in and clinches the whole matter by saying. "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states (where does it prohibit Ohio from securing the liberty of the press?) are reserved to the States respectively, *or to the people.*(2.)

(1.) We expected the Aurora would treat us with fairness, and are disappointed to find it otherwise. In a former article we gave the *average* Liberty party vote in Columbiana at the recent election, and compared it with the *average* vote of last fall. The Aurora, to prove that we mis-represented, compared the *highest* vote on the ticket, with the vote for *Birney* last year. When he gives the *average* vote, and proves by that we mis-represented (and that was the only one our facts referred to,) it will be time enough for us to plead guilty to the charge of meanness.

(2.) The Editor got into 'a fix' on a former occasion by saying that the United States Constitution *guaranteed* the freedom of the press. We proved that it did not.—And now, in order to maintain his position, he gives his readers a precious sample of special pleading. His argument is this.—The Constitution of Ohio guarantees the freedom of the press, and the United States Constitution guarantees the Constitution of Ohio; therefore the United States Constitution guarantees the freedom of the press. Excellent logic! Let us see how it will answer for another application. The laws of Kentucky guarantee the system of slavery, and the United States Constitution guarantees the laws of Kentucky; therefore the United States Constitution guarantees the system of Slavery. Why! it *is* a pro-slavery document after all!

The latter part of the Aurora's article would be very much in point (except such portions of it as are too metaphysical to be understood,) had we been speaking of the right of the people of Ohio to protect the freedom of the press, but it has no more to do with the question whether the United States Constitution *guarantees* the freedom of the press, or only declares that *Congress shall make no laws* abridging that freedom, than it has with the manufacture of steam engines.

M. H. URQUHART

Former Editor of the "Liberty Advocate," will lecture this evening at 6 o'clock, in the 2nd Baptist meeting house.

MARRIED,

At Philadelphia, on the 7th inst., SYDNEY HOWARD GAY, Editor of the National Anti-Slavery Standard, New York, to ELIZABETH J. NEALL, daughter of Daniel Neall, of Philadelphia.

GENERAL ITEMS.

LATER FROM TEXAS.

The New Orleans editors have received Galveston dates of the 1st inst. We copy the following from the Picayune, of the 4th inst.:

The Civilian says that the three hundred dragoons to be stationed at Austin, under Major Fauntleroy, have doubtless reached their destination. They crossed the Brasos at Nashville on the 2d of October.

The returns are not yet all in of the vote upon the adoption of the Constitution of Texas, but there has been no serious opposition heard of from any quarter. In Lagrange precinct the vote upon annexation was two hundred and fifty one in favor of it, and only two against it.

Generals Rusk, Lamar, and Houston are the most prominent candidates named to represent the new State in the Senate of the United States.

RELIGIOUS LYNCHING.

The Louisville Journal, in speaking of the doings of the Illinois Conference, makes the following remark:—

'*The Methodist Troubles.*—We publish in another column the late proceedings of the Illinois annual conference. The conference it will be seen, rebels against the division of the church by the recent convention in this city, and means to nullify. If an attempt be made to carry out the resolutions of the Illinois conference, we shall see sights. The tarring and feathering of the ministers of God by their brethren in the Lord will we fear, be a common occurrence."

Slavery in Oregon.—P. H. Burnett, Esq. a citizen of Oregon, in a letter in a late number of the Platte (Mo.) Argus, says:

'The Legislature have passed an act declaring that slavery shall not exist in Oregon; and the owners of slaves who shall bring them here are allowed two years to take them out of the country, and, in default, the slaves to be free. The act also prohibits free negroes or mulattoes from settling or remaining in the country, and requires them to leave in two years, and in default, to be bound out to the lowest bidder, who will bind himself to remove them from the country for the shortest term of service, and within six months after the expiration thereof. The object is to keep clear of this most troublesome class of population.'

☞The Telegraph between this city and Lockport was put in operation yesterday afternoon, and various messages interchanged between the two places, among others, confirming the report of the election of the entire Whig ticket. This morning our Lockport friends were in receipt of the foreign news immediately after its reception here. Some interruption occurring in the working of the machine, which a little use will set right.—Mr. O. P. Carter has charge of the office here, and O. S. Wood at Lockport—*Buffalo Com. Adv.*

Sewing Machine.—A most ingenious piece of mechanism has lately been made known to the public in France, the inventor of which has been engaged during the last 15 years in bringing it to its present state of perfection. It is a sewing machine, plain in its details, and calculated to revolutionize completely the art of sewing. It will perform two hundred stitches to the minute—enlarge and contract the stitches by a simple turn of the screw—lead the needle along all the sinuosities and irregularities of the stuff to be sewed, without the least danger of fear, whatever may be the texture of the stuff, and do every part of the sewing of a coat, *button holes excepted.* The inventor is a Mr. B. Thimounier, a tailor at Amplepluis, in France.—*Cler. Herald.*

The Great Fire.—The Pittsburg Journal says: "It is nearly seven months since the occurrence of the great calamity which made ruin of one third of this city. The vast burnt district is nearly covered with new and handsome structures, and yet the fire is not wholly extinguished. Yesterday our attention was called to burning embers in a vault on Third-st. directly opposite our office, perhaps the last remnant of the memorable kindling of the 10th of April."

The Quaker Indian.—Philip E. Thomas of Baltimore, a member of the Society of Friends, has been adopted into the Seneca nation by the name of Sagouan, (Benevolent Giver or Provintiful.)

Miss Dix, the eminent philanthropist, who has devoted so much of her time to prison melioration, is now at Pittsburgh, Pa., where she has been doing much good.

☞The Choctaw Indians are about to make application for the admission into the Union of a State to be occupied solely by them, as soon as the population shall authorize it. A petition will be presented by their delegate, Maj. Pitchlyn, this winter.

Great Railway Scheme.—A project has been started in Canada for the construction of a railroad between Halifax and Quebec.—The extent of the contemplated road is *six hundred miles.* The estimated cost varies from £3,500,000 to £5,000,000 sterling, or, in round numbers, from *fifteen million to twenty-two millions of dollars.*

A Windfall to a Beauty.—A young lady who has formerly resided in New Richmond, Ohio, since early childhood, has just received intelligence that one of her relatives in England has deceased and left her £40,000, about one hundred and ninety-five thousand dollars. She has sailed for England to take possession, having left her heart in charge of a young clerk in Cincinnati.

Mr. Birney.—We are happy to learn that Mr. Birney's health generally, is much improved, and that the paralytic affection of speech by which he has been somewhat affected since his illness, is disappearing, and doubtless will be entirely removed by returning strength and vigor.—*Signal of Liberty.*

Rev. C. T. Torrey.—A correspondent of the Hallowell (Me.) Standard who lately visited this individual in the Maryland Penitentiary, states that his confinement is undermining his health; his eyes are dim, his voice is hoarse, and his spirits depressed; and it is feared he cannot live out the period (5 years) for which he was sentenced.

We see it stated that a young man in Cincinnati came near loosing his life the other day in an attempt made upon him by a hog. The Cincinnati hogs are getting belligerent. If there should be a general insurrection among them, we hope the people of that city will not hesitate, in their exigency, to call on Kentucky for all needful assistance.—*Louisville Jour.*

There is now growing, on the very top of Pantkerry Church steeple, in Wales, about forty feet from the surface of the earth, an apple tree, with from seventy to eighty apples thereon.

Young Kendall.—A Washington correspondent of the Charleston News, says: "It is feared that Elliott, who killed young Kendall, will become insane. I am told that he rises from his bed in the night, and paces his cell in the greatest agony. His trial will shortly come on."

The small pox is quite prevalent in the city and county of Philadelphia at present. It is not, however, of a fatal character, six deaths occurring during the last week.

Mrs. Elizabeth Fry.—The death of this eminent philanthropist is announced in the London papers. For many years she was in the habit of visiting weekly the Newgate prison, reading the Scriptures to the numerous convicts, and addressing them in such a manner as to gain their confidence, love and admiration, and lead many of them, it is believed, to genuine repentance. In these visits of philanthropy she was sometimes accompanied by distinguished personages, (on one occasion the King of Prussia) desirous of witnessing the result of her unaffected eloquence. Our own countryman, John Randolph, when asked whether he was present at a pageant of the royal family, replied, No, but he had witnessed a much sublimer spectacle—*Mrs. Fry at Newgate prison.*

He has risen again. Over his second resurrection, may the destroyer have no power. The following is from the White Mountain Torrent:

☞John B. Gough and John H. W. W. Hawkins, have been lecturing before large assemblies at Lowell. Mr. Hawkins has recently returned from the Southern and Western states and gives a very favorable account of Temperance in those regions,

RECEIPTS FOR "BUGLE," ENDING NOVEMBER 20th

Robert Johnson, *New Burlington, Clinton Co.*, Ebenezer Purdon, *Goshen, Clermont Co.* each 75 cents. John Mower, Elizabeth Adamson, *Columbiana, Col. Co.*, Samuel Woods, *Fairfield, Col. Co.*, Edward Hambleton, *Calcutta, Col. Co.*, Wm. Fisk, *Centreville*, each $1,50. Joseph Wright, *Salem, Col. Co.*, $1,00. J. Heberling, *Georgetown, Har. Co.* $2,00.

POETRY.

For the Bugle.

TWO OR THREE THOUGHTS ABOUT THE QUAKERS.

BY T. WICKERSHAM.

Oh! what a mockery
Is this society
Who say they Quakers be!
I know that to be free
Unable I shall be
So long as I agree
To see my liberty
Thus torn away from me
By such men as I see
Sit in the gallery.
I never can agree
To stand and patiently
Without a murmur see
Such inconsistency.
I'd rather roasted be
To grace the revelry
Of some mad Indian spree,
Than thus be doom'd to see
Such baby mimicry
Of Truth and Liberty,
And yet unable be
Myself from it to free!
'Tis wonderful to see
How men deceived can be
So far as to agree
That negro slavery
Can e'er abolished be
While they shall quietly
Its fearful workings see,
And yet untroubled be
That heartless tyrany
Should thus permitted be
In crime and revelry
To walk the nation, free!
If I should ever be
Sold into slavery
Where I should fettered be,
And forced in misery
To toil laboriously
By men who wickedly
Have torn away from me
My sacred liberty,
And be compelled to see
My wages robbed from me
With rude audacity
By men who over me
Assume the mastery
That they array'd may be
In trappings gorgeously
To riot wantonly
At game and revelry—
Indeed it seems to me
If while I bitterly
Thus groaned in slavery
I should the Quakers see
In calmness look on me
And say, "we-wish-thee-free,"
And then stand quietly
And nothing *do* for me,
That I inclined would be
To think th' anxiety
Which they so tenderly
Professed to feel for me
Was but a *mockery*—
A sheer hypocrisy,
And I convinced would be
That I from slavery
Would never rescued be
By such vain Quakery!

Clinton Co., O.

LINES ON AN OLD GENTLEMAN

BY O. W. HOLMES.

I saw him once before,
As he passed by the door,
And again
The pavement-stones resound,
As he totters o'er the ground
With his cane.

They say that in his prime,
Ere the pruning-knife of Time
Cut him down,
Not a better man was found
By the crier on his round
Through the town.

But now he walks the streets,
And looks at all he meets,
So forlorn;
And he shakes his feeble head,
That it seems as if he said,
'They are gone!'

The mossy marbles rest
On the lips that he has press'd
In their bloom;
And the names he loved to hear
Have been carved for many a year
On their tomb!

My grandmama has said—
Poor old lady, she is dead
Long ago—
That he had a Roman nose,
And his cheek was like a rose
In the snow.

But now his nose is thin,
And it rests upon his chin
Like a staff.
And a crook is in his back,
And a melancholy crack
In his laugh,

I know it is a sin
For me to sit and grin
At him here;
But the old three-cornered hat,
The breeches—and all that
Are so queer!

And if I should live to be
The last leaf on the tree
In the Spring!
Let them smile as I do now,
At the old forsaken bough
Where I cling.

God ne'er made a bondman:
Ne'er made one man to be his fellow's victim:
Ne'er curst the earth, that its fair breast should yield
Unto the proud lord, milk; but, to the peasant,
Nothing but poison.

THE LOST CHILDREN.

BY L. H. SIGOURNEY.

There was sickness in the dwelling of the emigrant. Stretched upon his humble bed, he depended upon that nursing care which a wife, scarcely less enfeebled than himself, was able to bestow. A child, in its third summer, had been recently laid to its last rest, beneath a turf mould under their window. Its image was in the heart of the mother, as she tenderly ministered to her husband.

"Wife, I am afraid I think too much about poor little Thomas. He was so well and rosy, when we left our old home, scarcely a year since. Sometimes I feel if we had continued there, our darling would not have died."

The tear which had long trembled, and been repressed, burst forth at these words.—It freely overflowed the brimming eyes, and relieved the suffocating emotions which had striven for the mastery.

"Do not reproach yourself, dear husband. His time had come. He is happier there than here. Let us be thankful for those that are spared."

"It seems to me that the little girls are growing pale. I am afraid you confine them too closely to this narrow house, and to the sight of sickness. The weather is growing settled. You had better send them out to change the air, and run about at their will.—Mary, lay the baby on the bed for me, and ask mother to let sister and you go out for a ramble."

The mother assented, and the children, who were four and six years old, departed full of delight. A clearing had been made in front of their habitation, and by ascending a knoll in its vicinity, another dwelling might be seen, environed with the dark spruce and hemlock. In the rear of these houses was a wide expanse of ground, interspersed with thickets, rocky acclivities, and patches of forest trees, while far away, one or two lakelets peered up, with their blue eyes deeply fringed. The spirits of the children, as they entered this unenclosed region, were like those of the birds that surrounded them. They playfully pursued each other with merry laughter, and such a joyous sense of liberty as makes the blood course lightsomely thro' the veins.

"Little Jane, let us go further than ever we have before. We will see what lies beyond those high hills, for it is but just past noon, and we can get back long before supper-time.

"O, yes, let us follow that bright blue bird, and see what he is flying after. But don't go in among those briars that tear the clothes so, for mother has no time to mend them."

"Sister, sweet sister, here are some snow-drops in this green hollow, exactly like those in my old, dear garden, so far away. How pure they are, and cool, just like the baby's face when the wind blows on it! Father and mother will like us to bring them some."

Filling their little aprons with the spoil, and still searching for something new, or beautiful, they prolonged their ramble, unconscious of the flight of time, or extent of space they were traversing. At length admonished by the chilliness, which often marks the declining hours of the early days of spring, they turned their course homeward.—But the returning clue was lost, and they walked rapidly, only to plunge more inextricably into the mazes of the wilderness.

"Sister Mary, are these pretty snow-drops good to eat? I am so hungry, and my feet ache, and will not go."

"Let me lift you over this brook, little Jane, and hold tighter by my hand, and walk as brave as you can, that we may get home, and help mother set the table."

"We won't go so far next time, will we! What is the reason that I cannot see any better?"

"Is not that the roof of our house, dear Jane, the thin smoke curling up among the trees? Many times have I thought so, and found it only a rock or a mist."

As evening drew its veil, the hapless wanderers, bewildered, hurried to and fro, calling for their parents, or shouting for help, until their strength was exhausted. Torn by brambles, and their poor feet bleeding from the rocks that strewed their path, they sunk down, moaning bitterly. The tears that overpower the heart of a timid child, who for the first time finds night approaching without shelter or protection, wrought on the youngest to insupportable anguish. The elder filled with sacred warmth of sisterly affection, after the first paroxysms of grief, seemed to forget herself, and sitting upon the damp ground and folding the little one in her arms, rocked her with a gentle movement, soothing and hushing her like a nurseling.

"Don't cry, O, don't cry so, dearest; say your prayers, and fear will fly away."

"How can I kneel down here in the dark woods, or say my prayers, when mother is not by to hear me! I think I see a large wolf, with sharp ears, and a mouth wide open, and hear noises, as of many fierce lions growling."

"Dear little Jane, do say, 'Our Father who art in heaven.' Be a good girl, and when we have rested here a while, perhaps he may be pleased to send some one to find us, and fetch us home."

Harrowing was the anxiety in the lowly hut of the emigrant, when day drew towards its close, and the children came not. A boy, their sole assistant in the toils of agriculture on his return from labor, was sent in search of them, but in vain. As evening drew on, the inmates of the neighboring house, and those of a small hamlet at a considerable distance, were alarmed, and associated in the pursuit. The agony of the invalid parents, through that night, was uncontrollable; starting at every footstep, shaping out of every breeze the accents of the lost ones returning, or their cries of misery. While the morning was yet gray, the father, no longer to be restrained, and armed with supernatural strength, went forth, amid the ravings of his fever, to take part in the pursuit. With fiery cheeks, his throbbing head bound with a handkerchief, he was seen in the most dangerous and inaccessible spots—caverns, ravines, beating aside—sailing his way to every point of peril, in the frenzy of grief and anxiety.

The second night drew on, with one of those sudden sleet and snow-storms which sometimes chill the hopes of the young spring. Then was seen a sad sight; a woman with attenuated form, flying she knew not whither, and continually exclaiming, "My children! my children!" It was fearful to see a creature so deadly pale. She heeded no advice to take care of herself, no persuasion to return to her home.

"They call me! Let me go! I will lay them in their bed my self. How cold their feet are! What! is Jane singing her nightly hymn without me! No, no, she cries; so no evil serpent has stung her!" and shrieking wildly, the poor mother disappeared like a hunted deer, in the depths of the forest.

Oh! might she but have wrapped them in her arms, as they shivered in their dismal recess, under the roots of a tree, uptorn by some wintry tempest! Yet how could she imagine the spot where they lay, or believe that those little wearied limbs had borne them through bog and bramble, more than six miles from the parental door! In the niche which we have mentioned, a faint moaning sound might still be heard.

"Sister, do not tell me that we shall never see the baby any more. I see it now, and Thomas too, dear Thomas! Why do they say he died, and was buried? He is close by me, just above my head. There are many more babies with him—a host. They glide by as if they had wings. They look warm and happy. I should be glad to be with them, and join their beautiful plays. But O, how cold I am! Cover me closer, Mary. Take my head into your bosom."

"Pray do not go to sleep quite yet, dear little Jane. I want to hear your voice, and to talk with you. It is so very sad to be walking here all alone. If I could but see your face when you are asleep, it would be a comfort, But it is so dark, *so dark*."

Rousing herself with difficulty, she unties her apron, and spreads it over the head of the child, to protect it from the driving snow; she pillows the cheek on her breast, and grasps more firmly the benumbed hand, by which she had so faithfully led her, through all their terrible pilgrimage. There they are! One moves not. The other keeps vigil, feebly giving utterance, at intervals, to a low, suffocating spasm, from a throat dried with hunger. Once more she leans upon her elbow to look on the face of the little one, for whom as a mother she cared. With love strong as death, she comforts herself that her sister slumbers calmly, because the stroke of the destroyer has silenced her sobbings.

Ah! why came ye not hither, torches that gleam through the wilderness, and men who shout to each other! why came ye not this way! See! how they plunge into morasses, they cut their path through tangled thickets, they ford waters, they ascend mountains, they explore forests—but the lost are not found.

The third and fourth nights come and depart. Still the woods are filled with eager searchers. Sympathy has gathered them from remote settlements. Every log cabin sends forth what it can spare for this work of pity and of sorrow. They cross each other's track. Incessantly they interrogate and reply. But in vain. The lost are not found.

In her mournful dwelling, the mother sat motionless. Her infant was upon her lap.—The strong duty to succor its helplessness, grappled with the might of grief, and prevailed. Her eyes were riveted upon its brow.—No sound passed her white lips. Pitying women, from distant habitations, gathered around and wept for her. They even essayed some word of consolation. But she answered nothing. She looked not toward them.—She had no ear for human voices. In her soul was the perpetual cry of the lost.

Nothing overpowered it but the wail of the living babe. She ministered to its necessities, and heaven inspired impulse saved her. She had no longer any hope for those who had wandered away. Horrid images were in her fancy—the ravening beasts—black pits of stagnant water—birds of fierce beak—venemous, coiling snakes. She bowed herself down to them, and travailed as in the birth hour, fearfully and in silence. But the helpless babe on her bosom touched an electric chord and saved her from despair. Maternal love, with its pillar of cloud and of flame, guided her through the desert that she perished not.

Sunday came, and the search was unabated. It seemed only marked by a deeper tinge of melancholy. The most serious felt it fitting to go forth at that sacred season, to seek the lost; though not like their Master girded with the power to save. Parents remembered that it might have been their own little ones, who had thus strayed from the fold, and with their gratitude, took something of the mourner's spirit into their hearts. Even the sad hope of gathering the dead for the sepulchre, and the sole hope that now sustained their toil, began to fade into doubt. As they climbed over huge trees, which the winds of winter had prostrated, or forced their way among rending brambles, sharp rocks, and close woven branches, they marvelled how such fragile forms could have endured hardship by which the vigor of manhood was impeded and perplexed.

The echo of a gun rang suddenly through the forest. It was repeated. Hill to hill bore the thrilling message. It was the concerted signal that their anxieties were ended. The hurrying seeker followed its sound.—From a commanding cliff, a white flag was seen to float. It was a herald that the lost were found.

There they were, near the base of a wooded hillock, half cradled among the roots of an uptorn chestnut. There they lay cheek to cheek, hand clasped in hand. The blasts had mingled in one mash their dishevelled locks, for they had left home with their poor heads uncovered. The youngest had passed away in sleep. There was no contortion on her brow, though her features were sunk and sharpened by famine.

The elder had borne a deeper and longer anguish. Her eyes were open, as though she had watched until death came; watching over that little one through those days and nights of terror, she had earned her sacred rest. Strong and rugged men sank down, when they saw she had wrapped the mantle of her own purity upon, and strewn with her embracing arms to preserve the warmth of vitality, even after the cherished spirit had fled away. The glazed eyeballs were strained, as if to the last they had been gazing for her father's roof, or the wreath of smoke that should guide her there.

Sweet sisterly love! so patient in all adversity, so faithful unto the end, found it not a father's house, where it might enter with the little one, and be sundered no more! Found it not a fold, whence no lamb can wander and be lost! a mansion where there is no death, neither sorrow nor crying!

A SERMON BY OLD LORENZO.

From faith each christian grace comes out,
As from the acorn forests sprout.

Brethren and Friends,—This is my text today. I want to tell you something about faith. Faith is a kind of acorn. It don't grow on the crab trees of nature, but comes right down from Heaven. You, my hearers, are by nature all hog-walnuts—and it is just as impossible for a real shag-bark to spring from such a nut, as for a shad to climb an apple tree. You have not a particle of faith, not the thousandth part of a grain of mustard seed, till God gives it to you. I have been round visiting my church; and I find you are all contending stoutly for the faith; that is, for the faith of our church. It rejoices my heart to witness your zeal. But, my brethren, while I admit the importance of faith, I want to remind you, that "faith without works is dead, being alone." There is a sad mistake in the world about this—and I greatly fear the heresy is contagious, and that our patent church will suffer by it. Go and examine the popular churches of the day. They say they are christians. Why? O, they have got the faith. Well, now my friends, they don't know what a christian is. I take it they are pretty honest. They don't know. Why, faith is nothing but a christian germ, the seed that produces christians. Here; I show you a handfull of acorns. What would you think of me, if I were to tell you each one of them was an oak tree two feet through?

And what shall I think of you; when you tell me, you are christian because you have "the faith." I tremble to think, that some members of my church are in a mortal error. I don't believe they are christians. They have faith enough, they are good sound acorns, but they have'nt sprouted yet. I hope the present cold and frosty state of the church will crack the shell—that they wont live and die in this state, and have to be planted over again in Heaven. How shamed I should feel, to see members of my church sprouting up, little saplings, in Heaven. You know, if you take an acorn, and bury it up three feet deep in the solid earth, it *never will* sprout. It will stay there, ages on ages; the germinating principle wont die, but it can't sprout, till it is brought up to the sun and air. I fear this is the condition of some members in my church. They are buried so deep in the rubbish of church-*isms* and poli-*ticks* and other worldly lumber, that they *can't* sprout till somebody digs them up. I find there is another sort of members in the church, a very numerous class too. I can't really tell whether they deserve the name of christians or not. They have barely sprouted, they are neither perfect acorns nor perfect trees. They think they are christians. I go and ask them if they are christians. Why, yes; they say, we hope so. I ask them the foundation of their hope. That is, I want to know what evidence they have, that they are christians!—And they go on, and tell over the agony they experienced in sprouting. Now, my brethren, it is encouraging to think you have been in this nondescript condition long enough.

The Great Cultivator will get discouraged soon. He has to dig down, many and many a time, to find you. He is all the time looking for the blade to spring forth; and were it not for his long suffering and Job like patience, he would have left you to rot in the ground long ago.

Don't go away my hearers, and say I have denied the faith. Faith comes first. Let me illustrate. There goes a poor, ragged, hungry beggar. Now you never will do any thing, to relieve that poor man, unless you first have faith, first *believe* that you ought to. But what good would it do to have this faith if that was the end of it? Will your faith fill the hungry man's belly, or clothe his nakedness? It is a christian duty you know, to give that man a coat, if you have got two of them. Then why don't you do it? It is because you have only sprouted. I tell you brethren, a christian has got something to do. It is doing that makes the christian. The devil has got faith enough to save all the damned, if faith would save any body. You have got to do something too, beside joining the church and repeating over your got-by-rote prayers, and whimpering, and fetching up your great, long, guttural groans in the meeting house. God demands mercy—"I will have mercy," says he, 'and not sacrifice,' —when you see a poor man, who needs assistance, which it is in your power to bestow, if you were christians you would help him and unless you do help the needy, you are no christians. I don't know what will become of you, when you die, if you should quit the world in this condition. Give me a solid acorn rather than this half and half state. If you don't bestir yourselves, I believe you will rot, and go back to nothing; or else be transplanted to purgatory, to ripen there. Again, you all say you are abolitionists. Ours, you say, is an abolition church. But what are you doing? Anything! No. You are all abolition acorns. When I see a man brave the malice of all the pro-slavery ministers of Satan; when he stands ready to take the part of the slave in opposition to mad bigots, and forming hypocrites, and grasping avarice, I call him an abolitionist. A true abolitionist is a full grown christian. I know of no others in our ungodly nation. May you all become such, and secure crowns of thorns on earth of gold in Heaven. Amen and amen.—*The Herald of Freedom*.

FALLING FROM GRACE.—Zedekiah Broadhead was a man of somewhat less statue than Goliah of Gath, though possessing perhaps as much physical strength. So the village wrestlers thought, that when out of sport, he took up a whole handful of them and dashed all of them on the ground. During a religious revival, Zedekiah was converted and joined the Methodist church. One evening, while on his way home from a class meeting, he was assailed by half a dozen of his former companions, shouting, "Now Zed has become a Christian, and cannot fight; let's give him a thrashing." "Hold a moment," interposed Zed, putting forth an arm as long as a rail; "I know a Christian cannot fight, but remember I belong to a denomination who believe in *falling from grace*, and," continued the new convert, planting his foot more firmly on the earth, and towering up like a giant in the moonlight, his arm falling back to an angle of forty five degrees—"if *I should* fall from grace,"—here he lowered his voice to an ominous solemnity, and advanced three paces towards his retreating assailants,—if *I should* fall from grace, *woe be unto you!*"—The scamps, overawed by a doubt of the giant's perseverance, decamped with precaution, leaving Zed, as Apollyon left Christian, to go on his way rejoicing.

SWEATING BLOOD—CLAIRVOYANCE.

"A remarkable case of *something* is said to have been exhibited, for some time past, in the person of Susan E. Pearson, a young woman living with Mr. Hiram Westfall, in this town. She has been afflicted several times with severe spasms, in which she suffers great pain, and on two or three occasions sweat blood profusely over the stomach, and from the forehead. This sweating of blood she prophesied beforehand; and on each occasion, it took place at the precise time predicted, in the presence of respectable persons, whose testimony we are bound to believe.—It is also said that she has frequently, when sitting in a closed room, related accurately what some members of the family were doing in other apartments of the house or premises. That she will tell the time of day to a minute, by a time piece in another room, out of her sight—and, that frequently she has been heard reading the Bible correctly and fluently in her dark room. She says she can read and tell the time of day perfectly well in the dark, as it is all plain to her sight.—Many of her sayings and doings are strange beyond the common experience of human actions. We give them as we have heard them from respectable witnesses."—*Wabash Courier*.

One of the editors of the Indiana State Sentinel confirms this statement. He says that the occurrences related above, or a part of them took place while he was on a visit to Terre Haute, and he "can testify that the *Courier* falls short in its relation of the preternatural phenomena."

A full report of the case is promised from the pen of a gentleman who can speak from personal observation.

Is hereby given, that a petition will be presented to the next Legislature of the State of Ohio, praying for the erection of a new county out of the following townships in Trumbull and Columbiana counties, to be called the county of Cass with the seat of justice at Canfield Trumbull county, to wit: Milton, Jackson, Austintown, Youngstown, Coitsville, Poland, Boardman, Canfield, Ellsworth, and Berlin, in Trumbull county, and Smith, Goshen, Green, Beaver, and Spring field, in Columbiana county.

October 31st 1845. 4t—15.

AGENTS FOR THE "BUGLE."

OHIO. *New Garden*—David L. Galbreath. *Columbiana*—Lot Holmes. *Cool Springs*—T. Ellwood Vickers. *Berlin*—Jacob H. Barnes. *Marlboro*—Dr. K. G. Thomas.—*Canfield*—John Wetmore. *Lowellville*—Dr. Butler. *Poland*—Christopher Lee. *Youngstown*—J. S. Johnson. *New Lyme*—Hannibal Reeve. *Akron*—Thomas P. Beach.—*New Lisbon*—George Garretson. *Cincinnati*—William Donaldson. *Salineville*—James Farmer. *East Fairfield*—John Marsh. *Salma*—Thos. Sweyne. *Springboro*—Ira Thomas. *Harveysburg*—V. Nicholson. *Oakland*—Elizabeth Brook. *Chagrin Falls*—S. Dickenson. *Malta*—James Cope. *Columbus*—W. W. Pollard.

INDIANA. *Greenboro*—Lewis Branson.—*Marion*—John T. Morris. *Economy*—Ira C. Maulsby, *Liberty*—Edwin Gardner. *Winchester*—Clarkson Picket. *Knightstown*.—*Dr. H. L. Terrill. Richmond*—Joseph Addleman.

PENNSYLVANIA. *Fullston*—Joseph B. Coale.

Anti Slavery Publications.

J. ELIZABETH HITCHCOCK has just received and has now for sale at her boarding house, Sarah Galbreath's, west end of High st.

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THE BROTHERHOOD OF THIEVES, OR A TRUE PICTURE OF THE AMERICAN CHURCH AND CLERGY, by S. S. Foster.

COME OUTERISM, OR THE DUTY OF SECESSION FROM A CORRUPT CHURCH, by Wm. Goodell.

THE AMERICAN CHURCHS THE BULWARKS OF AMERICAN SLAVERY, by James G. Birney.

"GARRISON'S POEMS."

"THE OFFERING."

"THE DISUNIONIST," by Wendell Phillips.

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